

## The Burnt Offering — In Every Place

**Rom 12:1-2 — The burnt offering in every place (Mal 1:11) is the proof or witness of His life and death and resurrection (Mt 24:14). This burnt offering is the anti-type of the whole animal burnt upon the altar, indicating the complete surrender and consecration or self-dedication of each part. Each member of the Body of Messiah offers his own body as a living sacrifice to God upon the altar of the Body (Rom 12:1-2). The offerer must be a Rom 12:2 before it is an acceptable offering to God (Mal 3:1-4).**

**Each morning and evening every member of the Body of Messiah, in every place, offers his or her body as a living sacrifice. In Rom 12:1, *bodies* is plural, but *sacrifice* is singular. In old Israel the one animal was cut into many parts and each part was inspected for defilement. If any single part was defiled or defective, it invalidated the whole burnt offering.**

The burnt offering in the Old Covenant (Ex 29:38-42), offered on behalf of the entire nation, was kept burning on the altar constantly and continuously as a symbol of the nation, which was supposed to be wholly Holy — set apart for God and His purpose. This was to bring about the *fruit* of the kingdom, of His reign in their lives (Mt 21:43), showing their unbroken dedication to Him. The burnt offering was offered along with the grain offering and the drink offering, demonstrating their thankfulness for His salvation and the forgiveness of their sins. The grain represented all one's own possessions, and the drink offering represented one's own life poured out on the altar of service (Lev 1:9; Ex 10:25; Rom 12:1; Lev 2:4-10; 23:13,18; Num 15:1-10). The peace offering was offered last, which expressed *koinonia* — fellowship (Lev 7:11-18; Dt 12:7,12; 1 Sam 9:12-13).

So, Mal 1:11 is the prophecy that 1 Cor 1:2 and 1 Tim 2:8 and Rev 2:5 speaks of in the New Covenant setting — the burnt offering in *every place* where He causes His name to dwell (Dt 12:5-6). This is the offering of the entire nation of priests (1 Pet 2:9) and is kept burning all day in sacred service (Acts 26:7; 1 Pet 4:11), which expresses the unbroken fellowship and dedication of the entire Holy Nation to their God. Ex 29:38-42 is the *type* and what we do morning and evening is the *anti-type*.

The meal offering with the drink offering could only be offered with the burnt offering. No one's offering is accepted apart from the total self-surrender and total dedication of their *bodies* (plural), just as Rom 12:1-2 says, which is no less than what Paul and the Holy Spirit meant here. The wine was poured over the animal sacrifice on the altar, and the handful of grain or meal was burnt with it. The burnt offering for us is 1 Jn 3:16. *Love* in 1 Jn 3:14 meant no less than they way He loved us by making Himself a sacrifice, an offering to His Father on our behalf. This requires a *lifestyle* as Acts 2:42-47 and Acts 4:32-37. Lk 9:23 is those who lay down their lives in *every place* (Mal 1:11; 1 Tim 2:8).

The book of Hebrews goes to great length to display the work of Messiah as both a priest and a sacrifice, man's only way of atonement for his own sins. But it requires man's own death (Rom 6:2-5). His sacrifice was a *willing* sacrifice, an act of obedience and love, so that all who are saved by Him would show the same work of true belief by obedience and love (1 Jn 3:16), by *willingly* laying their lives down for others and sacrificing themselves for the sake of their brothers (1 Jn 4:20; 3:14-24; Eph 5:2,25; Jn 15:12-13; Rom 5:8; Heb 10:7,10). These sacrifices are the continuous burning of the offering all day and night (Acts 26:7) by love and good deeds (Heb 10:24; 13:15).

It is by what one does and what he says that he expresses the glory of the Father (1 Pet 4:11). One can only do this as a result of the morning and evening sacrifices when he has properly given himself to God in order for His Spirit to effectively work in and through him or her (Rom 12:1).

So 1 Jn 3:15 is Lk 9:23. A sacrificial life for one's brothers and sisters is to give out one's life for them (Heb 10:24-25). Verse 24 is impossible before verse 25, and verse 26 is the result of pretense.